M 1722
Saturday, November 22, 1969
BARN
Lunch/Coffee

LUNCH

MR. NYLAND: It is sometimes very difficult not to assume that the day, or the condition of the world, or the atmosphere has something to do with the way one is during a day, because you may make certain attempts for Work and they don't--they're not successful at all. And you cannot find out why it is because you yourself have the right attitude and the right wish and the conditions seem to be quite all right. Such effects, when they do happen, that people are subject to conditions as they are around them, but we don't notice them because you can't see them - and they have a very definite influence on your feeling and your state in which you are then; and not knowing how to formulate it, you have to live with it and you have to do the best you can.

Whenever one is affected too much by such thoughts or feelings, you must not try to Work. You must really let it go. Such conditions are the meaning of Zilnotrago. That is, Gurdjieff definitely realized that not every day is a good day for Work. And that sometimes in a certain period of one's life - and it may last sometimes much longer even than you wish - that your constant insistence of wanting to Work, you're constantly up against it. And the very fact that you cannot explain it makes you very disappointing--disappointed and that for yourself, you

get in a terrible state. If it were possible at such a time, instead of Working, that you try to turn the clock back and that you start all over again; it is sometimes necessary to assume that you don't know anything about Work and that almost it is quite new to you, but you're hesitant even then to try it. You keep the ideas of Work in the back of your mind or in some place within you, and you insist for yourself that you don't want to utilize them. It requires a certain determination on your part, particularly when you are perhaps a little fanatic and think that you ought to be able to do it; and that simply the fact that you have come in contact with the ideas is already enough, and therefore when you once know, and you know what is meant by Work, that at any time that you wish to apply it that it ought to be successful. It is not at all true. And if you have that kind of a state in which you feel that such a necessity is there, it really is conceit, because you don't know yourself. You don't know that at certain times you are much too much influenced by outside conditions.

Many questions that have to be settled and that come in on you, they leave their imprint. And you are not immediately, after a telephone conversation, in the same state as you were before you started to talk. When someone tells you something and you let it penetrate in you, you become involved in it, and it creates psychologically a certain change in yourself of which you're not always aware. And you don't really know because you seem to say even if you have an off-hand answer, or that even that what might be sympathy is aroused in you, the question of being subject to different condition of oneself in ordinary life is simply so familiar that when it happens again you think that, immediately after you're back again in a state in which you--then if you wished you could Work.

This of course belongs in general to the wisdom of yourself: to find out what you really are and what you can do. And don't overshoot the mark. Don't ever think that you can do it. If it were possible at such a time that you become prayerful that you actually ask for help; or that your attitude could be that you wish to reduce yourself to practically nothing so that from that point you could start, that would be quite different. If you actually would be willing to give up what you are, and that is what I mean by starting where you then can begin with that what is almost then virgin field.

When Beelzebub stops the ship--or the captain--they start at that point but they don't go off. Instead they change the trend of their conversation and then they become engaged, you might then even say, in the philosophy of Work. But the fact that they know that they are held up by Zilnotrago means that they realize the impossibility of continuing. And that is a form of wisdom that will give you a standpoint because when you once know that that is the case with you, then you will not expect anything else, but the fact that you make that statement to yourself will give you strength. And always, whenever you realize that certain things are correct and absolute for you in whatever form it may happen to be and whatever greatness or smallness may be involved in it, that is the one point from where you can start to become positive.

If you take it as a totality, that at any one time you would know where you are and how you are and what is available, you would never make a mistake. You would simply say, I leave things alone. But the emphasis is on I, that is, you make up your mind. You don't let and you don't want the conditions to make up your mind. You will find out from the conditions what you are, and the accumulation of facts about yourself which are truthful of course will help you to give you that

kind of a self-knowledge. But many, many times you have to realize that there are impossibilities which, at certain times, you cannot overcome. Gurdjieff uses the term of 'You cannot jump over your own knees' - I think it is Mullah Nassr Eddin. There are impossibilities for man and you have to realize that. There is an impossibility of growing further than about six feet; the impossibilities of having an emotion that only goes that deep and no further; and that your brain is also limited in the capacity. When things are filled, they are filled. When they're empty and nothing is done to fill them, they stay empty. Physiologically there is no reason to assume that anything takes place in your body that has to do with Objectivity, because for that reason the body doesn't exist. And it is the introduction of something quite entirely new that will help you to start from a new place or at least with a new effort.

This kind of self-knowledge you must know when you work physically or when you are in conversation. You must know that at certain times you must rest. You must know - and Orage every once in a while used to say - when it is right to be right for your body. That is, to give in at certain times when there are demands which then you must give in to because the demands are justified. When there is something in you of that kind, and the wish then to control, to some extent, that what otherwise would go on merrily along the road almost of least resistance, you're bound to get into trouble because you cannot, after some time, control it and it will have gained such momentum that no brakes are able to stop you. This is the danger even in trying to attempt Work at the wrong time. And you get frustrated because you see that you are running downhill and at the same time you think and you wish, with all your might, to go uphill, and the impossibility is right there, staring you in the face, and you have to acknowledge it.

In admitting that one has limitations for oneself, you will know what you really are, and then when you know what you are, you will be able to do within your means. That is, when one studies one's own Work and one is affected by a variety of different things which sometimes are much too much and you cannot cope with them, that is not the time to Work. Work has to be done at a time when things are lighter, when the different levels of one's being in an or--in an unconscious state, when one can discriminate between them; and that certain things, as level, are lower than others. That what approaches the possibility of purity in unconscious states are very useful for Work. But the difficulty is always that that what is at the top will come again to the bottom. There is a current in unconscious states, a changing over of levels from one to the other dependent on circumstances over which you have no control. It is one of the reasons of trying to become Objective so that then that kind of control, when one has a definite aim, one also knows the means of how to reach it. But unconsciously, that what is taking place in that kind of a world, below the line where there might be a change into a conscious area, is always, in a certain turmoil. And it's very much like boiling water. The bubbles come up from the bottom when the water is actually boiling. Before that, the air that is in the water comes from practically everywhere, wherever there is water. Only at the boiling point one knows that there is a very definite current that goes up quite definitely. Before that it is just a little bit wishy-washy.

Unconsciously, that is always the case until a man has an aim and the aim produces him in an unconscious state--or enables him in an unconscious state to be near the possibility of going across - I always call that - the FA bridge because emotionally that's where one is. And if that is not there you must not attempt to Work. You have to set your own house in order first. You have to make sure

that that, comparing it to water, that you are homogeneous; that is, that all the different parts of yourself are in relation to each other at the right place, and that there are no particular things sticking out one way or the other which not only offend you, but also others; that there is in you a psychological equilibrium, as much as possible you can make it, before you try to Work. And when there is not that equilibrium, then you really are not entitled even to make attempts.

When you find, during the afternoon, that there are states in which you are incapable of Working, you just stand still. And if you can come to the realization of that what you are, if you realize that, for instance, this standing still is necessary for you to see how nervous you are, or what kind of reactions and actions your body is taking without your control - unsure of certain movements, unsure of certain feelings, and not at all sure about your mind, because anything that comes to your mind is good enough to think about - when that takes place, coming to yourself and collecting will mean homogeneity for yourself. And when that becomes then, as an unconscious state, an entity of yourself, there is the possibility of directing the totality of yourself towards that what is a higher level of being. And when one is there, then of course the obligation is there also then to Work, not before. Before, if you try, you sin. Afterwards, if you don't try, you also sin. But if one prepares and then Works, then you are just.

I thought it was necessary to say these things because today is a very difficult day. Whatever it is that Zilnotrago is or how it might affect you, or whatever your own sensitivity may be, it depends a little bit of how you can digest different things that come in on you. And the more you have within yourself, the more you can fight with and the more then you have an ability to digest whatever may come. If one is in a state where you can move mountains, it doesn't matter very much

if there is a little spoonful of dirt. But we are not so far and often we are not there at all, and we are constantly caught by emotional or intellectual states affecting us and definitely producing a level of one's being which is not conducive at all, even to think of Work. What one can do at that time is to establish a relationship with a higher level of being, with that what is within you as also of a definite, pure kind. And then you must really leave it, religiously, simply saying, leave it to God; He will take care of you because He knows the state in which you are. And when you are in the direction of Him and willing to be taught, He will take your life and He will give you in return His own.

I hope you have a good afternoon. We'll have coffee here - 5:30. If it's not too cold we can play a little bit upstairs if you want to, but I wouldn't want you to sit there when it is too cold, so if you feel it is not right you must get out. We have that little tent there that may be warm enough, and I have one advantage anyhow because I have to move my fingers. Have a good afternoon.

There's one more thing that I want to say because last night I mentioned the question of Robert not always being here and I mentioned five people. I mean by that five people - no more, no less. I want them to work together. They are different types and they will have difficulty with each other. They have to have an aim. They stay, as five people still with Robert so it is not eliminating the responsibility of Robert at all. But it has to do with the activities around the Barn and wherever we are engaged in such kind of work. You have to realize what is the task for them. You also have to know, and to try, how to help them. For them it is necessary to take a responsibility because it cannot always stay with one person, even if he is gifted enough; it becomes a little too much

every once in a while, and it is not entirely fair to rely on that entirely, neither for him nor for us. And that is why I asked David and Fred to sit next to me, so that you start to realize that those two, at the present time being a little bit more familiar and having worked with Robert for quite some time, that they become responsible people in your eyes.

I would like to ask Ernie to gather during the week, or whenever it may be that anyone may have any suggestion of certain kinds of work that ought to be done, that Ernie is the person who could take care of it and then bring it up when the five will meet. They will meet by themselves whenever they can. There is no particular chairman; there is no need for it. But the subject of discussions are related to the Barn as a whole with the different physical activities. It has nothing to do with the different physical activities. It has nothing to do with the ordinary kind of what we call the Chardavoyne Barn Activities. That is a different kind of a section. But it has to do with repairs, heat, etcetera, etcetera.

Also, in connection with what I said about the Guest House, I would like the Guest House to be a represent--representation of this with an atmosphere, but I also would like to have regularly, if possible, a man to be there each day. The same as we arrange it here, as a man to be here each day, varying every day of course, dependent on what they can afford, so that it is a day out of their professional work. And it is up to the five people to see who is what so that I might know, by the beginning of the week, who is there so that I can expect them to be there.

I would like to say about that, when you make up a list don't change it. If you cannot find a person, don't put his name down. Because sometimes I figure that perhaps so-and-so will be there, therefore that-and-that can be attended to. And then there is a shift. It is not right. For one week you ought to be able, a

week ahead, to know what you can do and then stick to it. The same applies to the help in the office or whatever may be needed for the lunches here. All of that is regulated, as you know, by Jean and Jessica. Also that has to be a little bit more reliable.

When I consider what I would like to do and to what extent I become quite dependent on work that is being done by others, it also means that I have to be able to count on such people. I have to trust many people now because I want to delegate a great deal of that what I have been doing myself, and I want to make sure it is done right and in the right way. It's so that it will relieve me a little and that I will have more time for a few other things that, because of life's circumstances, I must attend to. You will all be able to help me if you keep this kind of a program in mind. And without being critical, that you help each other, if necessary, to remind them of their responsibility. When there is a group and you look up to people who take the initiative, those who are in a group have no right to criticize, but they do have a right to mention when certain things are not attended to. The reason perhaps why they are not attended to may be outside of your realm and maybe you don't understand them. But you should mention them because they are interfering with the general run of things, and then you have to advise or tell that such-and-such, unfortunately, is not done as yet and perhaps can something be come about it. Not critically - it is not up to you to be critical.

Criticism is used only in your mind for that what you are, what you are yourself. As far as the general run of things is concerned, the criticalness comes in with responsibility. I that is taken, one takes also criticism for oneself regarding the execution of that kind of a responsibility. I do know of course we will never be ideals, but all the time I know you must be reminded because you are not reminded.

People are forgetful and without any particular reason. But it just happens to be that forgetfulness is one of the laws of the Earth. Otherwise we would call God - not Omniscient.

So I would say for fifteen or twenty minutes we can go upstairs. We can leave everything the way it is, and then afterwards we can start work again.

Again to this afternoon, but this time your relation to this afternoon: the way you will be.

(Will we try Bill?)

COFFEE

Now you remember what I said last time, when we turn the cassette over, how you then use that particular time to relax. Every once in a while now you must think about it so that you then - you can relax, so that when the cassette is turned over, you don't have to either re-sit or stretch. It's really that kind of a state that one wish--wishes for oneself. It has to come from inside. And it is sometimes so difficult to find it because we are completely covered up with débris. The débris is good enough to build a little shack on Earth, but it's not good enough to build a castle for Heaven. And it is extremely difficult to find in the débris the pearls that will help you. Sometimes you have to go very deep because it is pile after pile of culture that has been put on you. One doesn't want to believe it. One doesn't want to think, really, because you feel that if you just make a little attempt, that it will be all right. And the little attempt is always quite satisfactory to your own little conscience because your little conscience of the Earth doesn't

talk very much. It is very much satisfied with just a little bit of a crumb. And then you might say it's happy and it doesn't talk up; and the trouble of course is that a crumb doesn't have much hunger, so it's easily satisfied with that.

If you could see your conscience, or if you could see your mind; the purpose of Work of course is that gradually one become aware of the totality of oneself. That we use the word aware only for that purpose. And that when one says, I wish to be aware of the manifestations of my body, of course I hope that, after some time, I will be able to see in the same sense, that is, to be ome aware of how my feelings operate. And after some time again, that one knows how the different thoughts pile up and associate and separate again and form concepts and thought-forms; and how the brain, in its activity is really beautiful and one gets lost.

And the difficulty of course is that there is really so little that is like the treasure, and that on the road to try to uncover it, it's the road within - that is the silence of one's heart. And one doesn't reach that because so much noise has to be gone through - all the talking your little conscience is doing, and your mind of course is filled with it. And where is really your essential essence so that even a cry in order to find out where is God is not always enough, because you hang on to what you are. You believe in it. You want to stay with it. It is your home. It's the only thing really you know. And why should you go out in the dark when you have a little shed to sit in, which is enough, every once in a while, to protect you from the rain. But then when a storm comes, and sometimes the little shed is shaken up - and even at times it's like a tent, not pitched right, not sufficiently fastened - and you're thrown. Emotions do that. They upset you and you don't like them because they leave you completely empty. And Work should really help then because that's the whole purpose: to give you stability, gradually to make

something in yourself, wherever that may be - in your heart, or whatever will be in the future your conscience, the deepest depth of yourself. That's why it's called the Holy of the Holiest, where it is possible that when you can actually then see it, you see all the débris around you and you see it then as débris. But when you start, it looks so beautiful because it is ordinary life and you don't know any better.

What one learns with Work is gradually to understand that there is a different kind of knowledge, and that that knowledge for one really ought to be important, but you don't believe that it is even more important than what you experience. And one remains constantly so attached because you are selfish by nature. You don't trust anything else unless it comes really through you. And when you can take it, even at the word of someone else, if it becomes your own, even then you will start to question it because you have not made any room for any kind of a mansion in Heaven.

And why is it necessary that Christ should go up and prepare it for you? It really indicates that the state in which mankind is on Earth, that they are incapable by themselves. They cannot grow. It is of course taught that that is the solution, the same way as it is taught to have Ten Commandments, the same way as that there only should be one God, not many. And that mythology of course is filled with these ideas of stepping-stones, which are the demigods living on the mountain Olympus, or those who are in Valhalla in the Norse mythology. They are again a means to provide for you a road - to make a road - towards the real God.

Our Essence is really the world of the demigods. They have a little bit of a tinge of that what is higher or that what is really more essential. And you

will know that there is something then, and for the Earth it is satisfactory just--just a little whisper of the truth. After some time one starts to realize that that is not enough, but it takes such a long time. And you start out and you discover more and more what you are in reality, and not only that you don't like but you justify it, because you say, it's impossible for me to live without myself; and it is so impossible to lose yourself. And that is why you hang onto that selfish desire, because that is the only thing that you know that will make you feel at home.

When one thinks of--about one's life, when you really start to consider - what is it that I call myself, why do I act the way I do? I try to find motivations, and some of course are not so deep and I can find them, and I start to classify them as good or bad, or those I can live with and those I cannot live with. But I close the door as soon as it becomes a little too difficult because I honestly, I don't want to see it. I hang on to a few things which give me partly self-respect and perhaps a little confidence. But it is not a reality, and at times when one is hit - that is, struck by a thunderstorm - and everything starts to shake, and you don't know which way to turn. Because then you become a little more honest; then you start to consider what you have done, and perhaps that you were responsible for what you have done. And that perhaps in that, whatever you did, you may have involved other people and you want to take the responsibility for them, and you cannot do it because there's not even enough to take the responsibility for yourself.

And then you are completely at a loss. Which way will you turn? Because you have lost your bearings and you don't know any more where is the central point of your gravity. And you fill yourself then with all kind of things as substitute. And you believe that you will find it in friendship, or that maybe in a

good book, or just a little bit of pastime, or maybe even Thanksgiving day. And you want to give thanks. For what? And when you do celebrate, how? You say, we will have a party and we will invite everybody so that to share with us a turkey, a symbol for the fathers when they were grateful that they had reached a country where they could be free. Because that was the reason they came: to be free from England mostly, so that they could think and feel and do as they pleased, not to be bound by certain laws. And celebrating that as Thanksgiving, and at the same time because of their hard labor during the summer, that that what was given to them and could become sustenance for the winter, they wanted to give thanks to the Lord. But we don't any more. For us it is just a guzzling of a little wine and liquor, and to fill yourself, your stomach, so that you can't walk any more. And that is then satisfactory as a party. And then the jokes come, a little hilarious because you're a little looser, and of course you will dare to say certain things which at other times you don't. And if someone looked through the window and looked at such a party, he might turn away in disgust and say, how obnoxious, how terribly stupid to celebrate gratitude.

It is not customary to prepare for Thanksgiving. You just take it and then you leave it again. And after a meal of that kind of expenditure, you feel that perhaps you have done something worthwhile. I remember last year. Don't let it happen. Try to hold onto something that is much more substantial for you; and try to indicate that really, if you give thanks, that you know what for. And that in that when you are grateful, that then you know how you have to be: what behooves then to be as your thought, what is it that you should have as an emotional state from where you express your thanks - very much like you are grateful because of your birthday, or grateful because of an event happening to you, all of a sudden

maybe but nevertheless of such value that you--you do not know if you deserve it. Is there enough to be grateful for? Do you hona--honestly dare to give thanks? Have you earned it?

And now relating it to what I said in the beginning, have you earned it because you have tried to find within yourself the Holy of the Holiest? Have you honestly, in your life so far, at times? And have you realized why the door was closed so often? Closed to your little shed because there it already starts. It is already on the surface that one becomes hypocritical, because you don't dare to open the door to let people look in. You are a little afraid and you are ashamed of the bad furniture. But you cover it up because you say with great deal of pride - look, that's where I live. And actually, do you live there?

What is it in you that you really care for and if you do, have you actually a reason and are you entitled to caring for whatever you care for? Is it of enough value?

Work must bring you gradually to the realization of that kind of seriousness about yourself. So that when you walk, it is in your step, so that you know even if you look at the ground, even if you say - that, I tread with my feet and I want to plant my feet on the ground; I want to become a man on Earth because I know if I do and make such attempts, then I can be grateful. But what is it - you lose yourself in all kind of manipulations and calculations and satisfactions of yourself, mostly for your feeling so that you--you think you give thanks and you don't. You only consider yourself as a person who is giving and that gives you your pride and your vanity because you are doing. Again and again what? And what do you give and who gets it and is it right to give that? The consideration for other people, if you actually care and love them, it is not only your wish to care. That's not

enough. That's only a little part of it. Almost I would say that comes at the end of it, after the conclusion has been reached, that you care and you want to explain it and you want to give. And what? And for what reason? You have to consider do I really help someone? Do I know enough so that then such a person can have a Thanksgiving day because of you?

The surface where we live, that what is so important in ordinary life, that we simply settle with a little bit of turkey. But a turkey is not even a good bird; it is still a mixture, and it is part hypocritical and part honesty. The problem of purification of yourself, of really coming down to brass tacks, to find what it is that is inside and is worthwhile and that you keep on digging through the debris of your ordinary life. I say of course many times, keep your feet on the ground because you have to dig; your debris is there, you cannot just dismiss it. It's not going to be put on a truck and dumped somewhere else. It will stay with you because you have been responsible for it. You have made it. You have allowed it. You have done things that have been allowed by you because you have not--never want--wanted to stop them. And the word is then, it is natural for me. I have to. I cannot place an obstacle in that what I call my feeling because, I say, it is so honest. And that therefore I have to give. And then I don't know any more where I give it to because it doesn't matter really.

(TAPE IS TURNED)

This is the strange mixture where you find yourself in that kind of a condition as a human being, on Earth of course, and wishing and continuing to live and continue to accumulate an awful lot of junk. You have to get rid of it some day. You will get rid of it easy enough. You can always hang yourself. But it doesn't solve the problem because the problem remains with you. Because the problem, at the present

time, is connected with your life; and you think you take your life away and you don't - you just take the form away. Your life continues and you must face it, even with difficulty, even with suffering, even with having to fight, even to have at certain times to put an obstacle in that current that you call so natural, and it has become such part of you that you sometimes even have to stop your giving because it is doing more harm, and all it does is to give you satisfaction for yourself. So that even later on you can talk about it and say that you are so wonderful because you gave away half your kingdom. And what are you going to do if it is not received, or what is much worse; what are you going to do if it is received, and it is the wrong thing? And will you take it back? And you cannot because you already have started and there is something that has already taken place and you cannot undo it. When you catch a butterfly, you catch it with your crude hands. You know the wings are spoiled, never to be again the same as they were. Each activity, each feeling, each thought has its own repercussions. The ripple in the water stretches towards infinity.

How can one atone for such sins? How can one--can one find the proper way out of it? How can one acknowledge it first? Thanksgiving is the acknowledgment of my mistakes. When I actually can believe and, with a great deal of certainty, know that that what I am with everything I've lived for, what I've done, Thanksgiving becomes a day of atonement. And it only can be when I have something new to go towards, that that what I then wish is to place myself on the past and to let that be for whatever it was and whatever responsibility I took. But a day of atonement is that all debts will be cleared and I start over again. For that I give thanks. So that that what I have done consciously in my life I don't have to do again. And the whole purpose of Work is constantly to do that what belongs to my personality, but when I do it consciously I can leave it. That's the purpose. Unconsciously

it will mean repetition - time and time and time again until finally, out of boredom almost with behavior of myself, I start to realize that that what I've been doing was an unconscious state. But then I know when it belongs to me as mechanicality, when I really believe and then know that it is mechanical, then I can free myself.

In the long run, one could become conscious. In the short run of our life, you don't. You may need several lives. You can say it doesn't matter because I will live again and again. And if that could be a firm belief, then why Work now? But it is not firm at all. It's just a guess. At most, it's a little hope and hope is there simply because now you don't want to Work. You want to postpone, procrastinating all the time - what Gurdjieff calls the 'disease of tomorrow'. It is sickness. It is unhealthy. It is that you don't wish to see what you are. Because even yo u may know it, but you turn around because you cannot believe it that that is really you. And the difficulty of Work, when one starts to dig deeper and deeper, is that you will uncover such things that you say will it be really all right if I leave that alone for a little while, because I will come back to it. You make that promise and you will not come back unless it happens again. Then you say, oh, there it is again. I didn't solve it yet, did I? Well, maybe, maybe... But it is not strong enough that maybe. If I, at such a time, I could say, I wish, then I actually could do it. But if I say, yes it is me, poor me, this is the way I was, this is my nature, this is how I was born, with what - that kind of a ballast - and I cannot shed it as yet because maybe I don't have as yet the power. Then look around. Then go everywhere to find what you need as power to help. Try to see what there is that could help you and which then perhaps can be given.

In the first place there is God. One can pray when one sees ones' sins. And God can direct you to Christ, to the little demigods of your essence in which there is

the beginning of that kind of a wish when actually you say, I want to Work to set myself free. That is where it will be. That is where it will start. That is where you have to come back--back to, constantly reminding yourself that essentially, you're a little different than on the surface, and the surface does not help you because that makes you give, sometimes prematurely, for your own satisfaction. And for that you become responsible, in your essential being, because from your essence you can see the outside world through that what is your behavior. And, from an essence, you start already to look a little bit at that what is the behavior, and perhaps there is already a little bit of discrimination.

Your conscience will start to operate when you allow it. You must see that in your essential essence there is something that prompts your essence to become like the essentiality. When it is essential in its true sense of the word, when it is pure, when it is within; sometimes we say when it is like God, then looking from inside out - for that it is needed that you erect something within; that there is something in which you can live; that during your daily life you need not always live on the surface. For that there is something on the surface which might remind you. And when one is really up against it, one looks at the surface. One looks at the surrounding; one looks at the people; one looks at the opportunities. One looks at that what is symbolism.

The symbolism of life around you can remind you of your life as it is. The symbolism of life around you can remind you of your life as it is. The symbolism of life not being also can remind you. The symbolism for yourself of an aim far enough away towards which you want to strive, whichever way you want to describe it. When you feel it may be necessary sometimes to give it in terms something so that you can hold onto it, take hold of anything that is around you. If you are in a desperate state, take hold of a chair. You take that chair and you hold it in your hands

and you grip it and you hold onto it because you wish to have your force expressed in a certain way, so that your personality must be present to your essence. Because you want it.

This is how one gets over such things. Whatever it is that is called simply, selfishness. You can use a chair. As simple as that, just a chair. You can sit. You can come to your real Self when you sit. You can stand still. Whenever you break anything mechanical, whenever your feelings are stopped for a little while in the direction of wishing to give, that you really take hold of yourself with your feeling and you say, no, not yet, not now because I'm not justified as yet to give. All I can do is to give thanks for being able to stop myself.

This is the problem of Thanksgiving. What will you be grateful for? For the attempts you have made. Those attempts that were worthwhile, when you really considered that what you were, and then, in the light of the glory of God, could actually see the truth about yourself and the realization of course that much had to be done, and that the debris would take time to clear it. But you have a shovel and you have strength in your arms, and even at times someone can loan you a truck to cart it away. So that then the soil is clear again for new planting. The grass can grow; it's not covered anymore. You have created an opportunity for yourself, for your life to come out and to grow. And you wish then to continue, if you possibly can, again and again with prayer because that is where you will then wish to live, help by means of thinking of the opportunities which are the demigods for you, the actuality of God behind all of it, being on top of the mountain and looking at you; and you climb and climb because you wish.

Thanksgiving has sometimes such an entirely different meaning than what we at the present time attach to it. It is a meal. It is actually to partake of the

food that has been grown. What is it that you give to such a meal? What is it that you bring when you sit down and you eat just a little bit of cranberry sauce? What is it that you bring, of that what you have grown, of what you have made with your hands - I said yesterday regarding Christmas. That what you bring to Thanksgiving is that what you have made in the year before. The attempts you have made you can bring. The honesty of purpose you can bring. The seriousness of wishing an aim you can bring. Love that you know was within you and was honest, that you can bring. Sacrifices you have made - all of that you can bring. That what you wish, if you consider your suffering worthwhile, and it has led you to a distinction between your ordinary little conscience and the potentiality of something that could become real, that also you can bring to the table. With that within you, you can sit down. With that, you can drink to each other's health. You just drink once. One sip - it's enough. It's enough to break the monototny--monotony of having to drink coffee or tea. It can help your body to understand that just that and no more, my body, will you get. Because I don't to be under the influence of such things that I know take away my mind and they take away my feeling and will make me behave like a nincompoop. When I sit at a table, I sit straight. I can even fold my hands, reminded of that what is the Lord, and partake of the food, grateful that I still have a little money or some friends where I can go and be my own.

When one has Thanksgiving here, you have to do it in the light of Objectivity. Try to remember that it is not an ordinary kind of a day. It is a day in which you come to your Self. It's a way when there--a day when there is a reason for you to be grateful for being alive on this Earth, and particularly in the morning, that you do wake up that morning full of the intention of finding out what is there to

be grateful for, to thank God if you can, or even if you say, good morning, that you wish it. And when at the other--at the other end of the day when you say good-bye, that you mean: God be with you.

Of course, this is Work. It belongs to an understanding of oneself. It belongs to that what each person must try to find. It belongs to your courage to wish to find it, and not to turn away when there are certain difficulties in your way; that you look for the opportunities of having help in prayer or in achair. It doesn't matter which, because you look and you wish to find. The determination for that wish is extremely important. That determination prevents all your associations of your brain to keep quiet. It prevents all the hallucinations of your feeling, not to have any further word. It prevents even your intuition to giving you wrong information. It will give you at such a time, a chance, when you say courageously, but, and then, I will.

The 'but' closes the door to all the old associations which have prevented you. And the sentence then starts with 'I'. sometimes it is, I wish, then I can because I wish. Then sometimes, I can, because I wish, so that I can do. It never says, because I can think or I can feel. It is here--says simply, the energy means I must walk on a road and I have to go. I have to be compelled by that what I now know is needed for me, to do away with all the false and the idiotic notions which belong of course to this lovely unconscious world, in which I of course live and have to live and are subject constantly--I am subject constantly to all the different relationships and effects of other people on me; and I try, to the best of my ability, to digest them. And in doing it I become attached. And then, in that identification, I lose myself. Where is God then? Where is the 'I' which says, I wish. That is the 'I' that starts to stop you in your tracks, even if

the tracks are very much worn out and already have an indication that you went over it many times; even if it means that--that at such a time that kind of a track changes into a miracle and there is no track any more, all of a sudden, there is a change. It's not in the soil. It's in you.

It's the realization like when you look with your eye and you see a perspective, certain things that come towards you and all of a sudden they recede. Why? Because you've changed in your perception and whatever takes place in that, not your eye even, your physical eye, it is something that gives you, in your brain, an insight of something extremely difficult to describe. Nevertheless you know it is there. When one says this 'I', please be aware of me, I sit and I wait. And again all of a sudden there is a realization: something is. I do not know how it came. But I bring myself with my wish, to the boiling point and at that moment, when it is actually flowing over - that is, keeping at the boiling point, that wish giving sufficient heat to keep me there, intently wishing with all my heart, everything of me wishing so that I dare then to see myself - that I will be able to accept what I am.

The love of God is that kind of acceptance. His benevolence is not to see the form any longer. That what proceeds in a person as a result of the real wish to Work is impossible to describe, but because of that one knows there is no need for description and it leaves your mind out - completely out! It gives you an experience and you know that. And you know that at that time of such experience, everything of the past is accepted by you because your past brought you to that point. Don't ever forget that you're constantly the product of your past and that if now, at this moment, one has an insight you can thank your past for bringing you there. What you will do is exactly then the knowledge, given by your consciousness and

your conscious states, or the result of your prayer, or the result of your openness, or the result of a symbolism that is within you and takes hold of you and all of a sudden gives you the realization of the meaning of the Enneagram. That is the moment in which life is reborn. That is the moment - I've called it conception, because it is not born to Earth as yet, and perhaps it never will be to Earth. Perhaps it will be born in some way after one has gone through a long period of preparation. After some time, after a long time, after many attempts, after that what, in the glory of God, is concerning you; and that then His concern is to tell you at the proper time when the birth will take place.

We all live in this period of conception, this period in which something is being born, what has been conceived in the period of preparation. Thanksgiving will help you to prepare for your own birth. It is during that time that you make preparations for building. You are grateful for the soil on which you stand which is your past. You eat in order to have suf--have sustenance today, in order to be able to prepare, for the future, the meal for many, many forms of life. The gratitude for your own life on Thanksgiving becomes multiplied in the wish to give life to others, not forms, life only. Even sometimes, when you don't know the form what is needed, maybe you will not dare to give life. Try to understand what is needed for such forms, because if you do give it in a form you are responsible for that. And when that is laid on someone and he or she takes it you are responsible for the elimination of that form again by the person who accepts it. You take the responsibility in your gift that that what you give makes a person more difficult to free himself from what you have given. Because there is always, with that gift, you who gave it, and maybe you should not be there. Maybe you should understand how to give. Maybe you should learn how to love at a distance. Maybe it is necessary

to have an emotional state which cannot even be expressed and which does not seek nearness, but simply means I am in a state of love, and for that reason my thoughts and my feelings are purified. But it need not go in one or two or three - it can go in thousand directions. With every breath I can send love anywhere. It doesn't matter because it is not destined for a particular kind of a pur--person or a form. But I send it without form and then let God take care of it. It goes on the waters of Objectivity and it reaches those who are willing to be open to let it flow into them.

One's life has to become much more clear, much more taking that what you are in this life, not for granted, but to know that it has to be used for a purpose, that regardless of whatever you have to experience and through which you have to go, that there are others also like that; and that sometimes in an exchange you will be able to understand what actually is alive in one, but not in any form. To free yourself from your own is already so difficult. The identification with the outside world, in whichever degree of intimacy it may be, binds you even much more. Why do people go into the desert? Why does Ashiata Shiemash retire for some time? Why did Moses have to climb up the mountain Nebo to come back with the Ten Commandments? Why was it necessary for Christ to go further away from the three disciples - a stone's throw away - in order to be by himself? Simply because He could not afford to communicate anything, because then his private life was tested on the top of the mountain in the presence of God.

Sometimes when I have Thanksgiving and I am grateful and I sit and of course I allow myself to ponder, and I try to see within and I try to make room and I push away this and that - not now, not now, not my youth, not my memories, not my present relations not even the plans for tomorrow. But today, today, today

my presence, my presence to myself; my heart, my conscience of today, my consciousness of today, my will of today. These are the things that one ponders about. How can I be? What is a level? Where do I live now? Not to come and to look at you then, at that moment you wish Him; not later. Because you need Him, now.

When you face a difficulty that seems unsurmountable, when you come to your Self, and find within your essential essence something that looks like the crumbs, go further than that and find the table where they came from. Always will be--always try to be dissatisfied when you enter into the kingdom of Heaven. Always try to look for that what you have never found. Always go, in the kingdom of Heaven, after the Holy Grail. Try to see what is there, wherever it might be. And maybe in time when you do find it, you know that in your consciousness and in your conscience, you may have made it yourself without your so-called knowledge, but under the influence of an atmosphere created by the Lord Himself entering in the Holy of the Holiest of yourself.

On Thanksgiving day, one thinks about that. One thinks about dedication. One thinks about gratitude for a purpose. One thinks the Lord for being alive. One says, I breathe; it must have a meaning. I suffer; it must have a meaning. I associate with people; it must have a meaning. I still feel and I am emotionally affected. I have this and I have that with or without expression, without knowledge, but stiil it must have a meaning. The totality of me on Earth must have a meaning because that is me as I am alive on Earth. And I then ask, tell me so that I can be more grateful.

The reason of course for talking this way is that you will not, I hope, forget

Work next Thursday; that you will be reminded time and time again of purposes in your life, of different aims in your life, different little demigods in your life, temporarily a little bit on the throne; you put them away again because they became too stale. You put another one in the place. You live under it for a little while. You push it away again; said, not, it isn't you; not yet. I do not know. You try. You try. Every time, disappointment. Every time, you run with your head against the wall. Every time you have to get up, you fall. You get up. You fall in temptation. You get out of it. You're alive. And there's something in the desert. It is an oasis you seek. Fata morgana is enough and you go and you go, hallucinations. All of it, hoping, hoping for the best and the best doesn't come and you keep on going just the same, out of breath, out of water, out of food. You kneel down. You say God, take my soul.

If he does, that is a reason for Thanksgiving day to be grateful for.

Good night.

END TAPE

Transcribed: Beth Cameron
Typed: Beth Cameron
Proofed: Linda Elkind
2nd proof: Molly Wolfe
Final proof: Jessica Haim
Final type: Catherine Baird